# A CASE OF CONSCIENCE,

CONCERNING

## Flying in Times of Trouble.

Resolved

According to the Scriptures, and the Examples of Holy men.

*Applyed to the present times and occasions.*

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*This Treatise I judge very necessary for these times, and therefore very fit to be Printed.* Edm. Calamy.

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## To the Reader.

ABout foure moneths since, upon an occasion that offered it selfe, I then drew up this Case, so as it is. It was communicated to divers private hands and had the Testimony of some Divines both Learned and Conscientious, yet I laid it by mee, being not desirous to expose it (among the many Impertinencies and unnecessary and raw Scriblings now adayes) to the publicke view. But now the opinion and request of some who judge it usefull hath obtained it to the presse: for they say the condition of the times doth challenge it, wherein many seeme to be ashamed of their former acquaintance with the great cause in hand; The truth is, many that came up to the Parliaments sense in the head of the Tyde, are willing to shrinke away in the Ebbe of things. There is a poore and low and narrow Spirit in very many who thought well of the Parliament onely so long as no body spake ill of it, or durst speake out, if they thought otherwise, and

*loved it while they might be safe, and enjoy the worlds friendship, God will not honour himselfe by such self-seekers; wee must bid a better* price, *before God will part with the* rich commodity *of* Reformation; *If we love the publicke cause, wee must not onely keepe it company in its* health, *but stand by it and comfort it in its* faintings. *And this is the purpose of the following* discourse, *which I commend unto the blessing of the Almighty.*

S. T.

# A Case of Conscience Concerning Flying in times of Trouble.

THE *Scriptures* are so cleare, and the consent of *Divines* so full, that it had not needed to have beene put to the Question, *Whether flight bee lawfull in times of trouble and persecution*; but that some have beene too rigid, and others contrarily have challenged this liberty without all caution, or respect to any circumstances. I shall therefore so examine the case, that conscience may be setled, when to take the liberty which God hath allowed, and how to know when God hath shut up the way against us.

There is a flight which ariseth, First, from the shame of sinne, and from feare of publicke justice. Secondly, from an inward terror and trembling, caused also by guilt, and laid upon men as a punishment, as it was in the case of *Cain*. Thirdly, from weakenesse, irresolution, and unbeliefe, which prevailed upon the *Disciples*, who forsooke *Jesus* and fled. Fourthly, from meere humane prudence and forecast, in which the Prophet *Jonah* offended. But

none of these are spoken unto, in the present question, but that which *Aretius* defines, to be, *A changing of place to shun some present evill, and more comfortably to live elsewhere, undertaken in the feare of the Lord*: Which distinguisheth it from all those former kinds of either rash or sinfull flight.

*Mutatio loci mali præsentis vitandi, alibique melius degendi gratia, suscepta cum timore Domini. Bened. Aret. problem.*

'Tis a question that exercised the *primitive Divines*, for those times being very terrible till *Constantine* setled peace in the Church, made the search very necessary; as the sad and violent and unsetled time that we are fallen upon, make it now.

I finde the *Antients* divided, according to the different sense they entertained of the Scriptures, whether *lawfull* to flye and leave or change ones station, and if lawfull, whether *permitted onely*, and so *lawfull onely* and no more, or a duty commanded, and so *necessary* also as a binding law.

First, *Tertullian*, in a tract that he wrote professedly of this argument, altogether denies it to be lawfull to flye, or seemes to deny it.

Matth. 10. 23. He contends, that when our Lord bid his Disciples *when they were persecuted in one City to flye into another*; He onely gave them a speciall allowance (or dispensation rather) then for a particular reason, that the progresse of the Gospell might not be hindered, but preached and spread abroad in all Cities. But that now the Gospell is already propagated, wee are to stand unto the profession of the faith received, and to keepe our station. And that because nothing comes to passe without Gods order, and we are all in Gods hand; it were unbeleefe, treachery, cowardise, rebellion against God to goe out of our place; and that we must dye in our standing, and (if God will have it so) perish in the ruines of our Country.

To this purpose he wrote; yet I expresse my selfe thus favourably of him, that he altogether denies flight to be lawfull, or *seemes to deny it*; because though most conceive that to be his very opinion, and the *Antients* condemned him for it, and *Jerome* in particular censures him, that when he wrote that booke hee had forsaken the sound faith, and was gone over to the part of *Montanus* the *Heretique*, and therefore wrote that booke in hatred, and disgrace of the Christians whose usuall practise many of them was to decline the fury of the times where they might conveniently, though otherwise ambitious enough of *martyrdome*: yet I am not

*Hieron. lib. de Script. Illustr.*

wholly

wholly convinced to the contrary, but that perhaps writing to *Fabius* who was a *presbyter* and a *pastor* of a Church, he might use that severe and rigid language to keepe and hold him upon his charge in that dangerous and uncomfortable condition of things. But if it were truely his opinion, I consent to the judgement of *Jerome* and *Augustine* against him, and to the Answers they directed to his arguments: That 'tis true, all things are ordered by God, and all are in his hand; yet *David* knew all this, but he fled notwithstanding from the violence of *Saul*. And that God cals some to give testimony to the truth by death, others hee reserves, and whom he saves from the rage of cruell ones, he saves by meanes. If he shut up any man, it is his will and order hee should stand the triall couragiously; but if hee offer an opportunity and open the doore of escape, it is his will and ordering to escape. And to this very effect, *Origen* had formerly resolved; "That a man must maintaine Christs cause by death when he is taken, but before hee be taken, he may escape if honourably he can doe it. And this was it for which *Nazienzen* commended *Cæsarius* that excellent Christian; "That hee honorably yeelded to the times, and neither betrayed the truth nor provoked danger.

*Origen in* John
*Naz. in Orat.* 10.

I shall not need to insist upon this, the lawfulnesse of declining danger; it is a dictate of nature, which grace also cherisheth, and God hath planted a natural love of life in every man, which teacheth him to shun what may bee harmefull. *Tertullian* (for ought I know) stands alone, against the lawfulnesse; all the doubt among others is, whether it be a permission onely or a precept.

Secondly, *Augustine* and some others that goe in the middle and moderate way; doe say, that God would have no man presume of his strength, for let him that stands take heed lest hee fall; & therfore as well knowing our infirmity, he gives us the same and as large allowance and liberty as he granted to his Disciples, whom he permitted to flee from one City to another. There are some also of late that have held it but a permission, and therefore say, that when our Saviour had given the immediate signe of the ruine of *Hierusalem*, and thereupon warned them to flie, *when ye see the Abomination of desolation, then let them that are in Judea flee unto the mountaines*: He meant not to injoyne it as duety, but onely would thereby manifest the greatnesse of the Calamity upon their Cities, and shew what they might doe in that case, and what they would be constrained to doe.

1 Cor. 10. 12.

Thirdly,

Thirdly, but *Athanasius* and others are expresse for it as a duty; and that men must flie, when God calls them to flie. *Athanasius* wrote two bookes of *Apologie* upon this argument, in both which he goes that way. And agreeable to this was the resolution of *Clement* of *Alexandria*, that they are guilty of their owne death that doe not avoid danger where they may. And accordingly *Cyprian* (who yet was afterwards himselfe a *Martyr*) perswades flight, and tells them of *Carthage*, that it shall be reckoned as a martyrdome, if any lawfully and worthily flying, doe miscarry by wild beasts, famine, or theeves. I confesse I encline to this, that it is a duety to provide for safetie by flight where it may be; but I will not interpose, because the difference is not much materiall, for if it be lawfull, it is not much to me, whether onely permitted, or commanded.

*Clem. Strom. 4 & 7.*

Having said thus much, more generally, I shall consider the difficulty in particular, as it concernes; first, other people; secondly, Ministers and Pastors.

First, concerning people that are of a private condition, 'tis out of all doubt that they may lawfully flie. We have many warranted examples of it in holy *Scripture*, among such as were godly and conscientious. *David* oft times laid hold upon this remedy, as appeares all along in his story, while he was in or belonging to the *Court* of *Saul*. So the faithfull were scattered upon the persecution of *Steven Act.* 8. 1. and the *Apostle* in that *Catalogue* of eminent men in the faith, *Heb.* 11. reckons up many that in hard times forsooke their habitations, and exposed themselves to wants and extreame poverty, *They wandred about in Sheepes-skins and Goat-skins, beeing destitute, afflicted, tormented, ver.* 37. and unto solitary wandrings in voluntary exile; *They wandred in deserts, and in mountaines, and in dens and caves of the earth, vers.* 38. and all this to avoid the fury of the times, as appeares, *vers.* 36. 37. *Others had try all of cruell mockings and scourgings, of bonds and imprisonments, they were stoned, they were sawen asunder, they were slaine with the Sword.* These evills overtaking others, the men whom the *Apostle* commends, provided to scape them by their wandring away into Deserts. It were easie to bee large in *instances* in the ten *primitive persecutions*, And of later times we have fresher examples of our owne in *Queene Maries* time, that fled into other parts, and since of such as from those parts of *France*, the *Netherlands*, the *Palatinate*, have fled to us. It were to

*1 Sam. 21. 1. 22. 1. 27. 1.*

trifle,

trifle, to ſpend more words for the proofe of this; but there are two things more neceſſary here to be done. Firſt to put in caution leſt ſome may haply preſume too farre upon this libertie, ſo lawfull. Secondly, to make application of the queſtion to this preſent time and condition of things, whether now bee the time to flie, whether now it be lawfull.

Firſt the *caution* I would put in is this, that all *Lay-people* (for ſo I muſt call them for diſtinction, that I may be underſtood, not that I will juſtifie the word of difference) are not at libertie, if they bee bound up by office, relation, publique ingagement, &c.

Firſt, *No man may flie till the doore be ſet open unto him*, that is, not till all others doores of remedy be ſhut up: not till all hath beene done for maintenance of publique ſafetie and libertie, and for the oppoſing of evill and corruption: But when as water that hath broken downe the damme, there is no reſiſtance, then the dutie is to doe what may be to eſcape drowning. It lyeth upon all in ſome meaſure or other, to ſee to the ſtate of others ſafetie, eſpecially the publique. So that that which at all times elſe is lawfull, to remove ones ſtation for better accommodating his trade and merchandiſing, yet is not ſo, if any notable diſcouragement ariſe thence to the publique. This is grounded upon that common bond of duty which lies mutually upon one and other in regard of vicinitie or neighbourhood of place. As from hence alſo it is, that rich men may not remove to their Country houſes in time of a publique peſtilence, till proviſion bee made and due care had of the poore, leſt they periſh for want of reliefe by their withdrawing.

A man therefore may not ſlip away at a poſterne, hee muſt goe out that way which God ſets open, and he muſt have his paſſe. The Jewes had a direct open warrant, when they got away from *Pharaoh*, *Exod.* 13. 21. And ſo had *Joſeph* when with *Jeſus* and *Mary* he eſcaped into *Egypt*, *Matth.* 2. 13. they were warned from heaven. But how ſhall we know we have a warrant? I can onely ſatisfie this, by conſidering ſome particular caſes recorded in Scripture, wherein flight was warranted, that ſo we may make the better judgement upon our owne exigences.

Firſt, I conceive it may be gathered from the ſtory in 2 *Sam.* 4. 3. 4. That *Adherents* may flie when the *fide* it felfe is loſt. The *Beerothites* had aſſiſted the *fide* and *cauſe* of *Sauls houſe*, to which they

were joyned in some relations, during all the warre, till it was utterly weakned and lost, by the death of *Abner*, and then they fled to *Gittaim*. I know the instance doth not suite in all things, for they adhered to the *worser partie*; yet howsoever it serves to my purpose, that they would have continued firme to the part if there had continued a *head* and *considerable strength* to it; and left not the side, till they were left alone, and then they warrantably escaped, and not till then. The application is easie and ready to the present occasions.

Secondly, when a mans Relations and his calling are not prejudiced by going out of the way, he may lawfully doe it; when his relations and present service are not higher and more tender then his safetie. What was there in *Jacobs family-relation*, when as yet affaires did not depend upon him, that might be a blocke in his way of escape, when his mother sent him farre off to *Laban* out of the reach of *Esau's* bloody attempts? *Gen.*27.43 44.

Thirdly, when the cause in which a man is inbarked is no way bettered by his stay, he may doe the same right to himselfe, which he indeavoured to doe to it. Hence, when *Jotham* the youngest sonne of *Gideon*, who had hardly escaped the conspiracie of *Abimelech*, and understood the outrages of the new court and government, thought it his dutie to make *protestation* against those courses and to undeceive the people so farre as he might; when he had published his thoughts, he ran away, and fled to *Beer*, *Judg.* 9. 21 for what advantage would it have beene to the cause, if he had unadvisedly verified his owne *parable*, and had been catched and torne by that *Bramble*?

Fourthly, so that a man be ready to appeare when the houre of standing requires, he may reserve himselfe till that houre of action come. Thus *Moses* went aside, *Exod.*2.15. till businesses were ripened. And *Rutilius*, in the Ecclesiasticall story, often fled, but afterwards became a Martyr; which was also the famous case of Saint *Cyprian*.

5. Lastly, if a man be singly hunted after for his estate and libertie, and no way be left him to keepe himselfe from injurious dealing, he may accommodate himselfe elsewhere. For this reason *Jacob* conveyed himselfe, and family, and estate, from under the hard and evill eye of *Laban*, *Gen.*31.21. And it seemes by the story, *Judg.*11.2.3. that *Jephthah* was thus necessitated to seeke an habitation

habitation in the Land *Tob*. But when (for inſtance) a *Parliamentary State* is ingaged for the repreſſing of injuries, and maintenance of publick liberties and mens eſtates, this alters the caſe and calls in all private thoughts of eſcape, to contribute them to the publick defence.

More particulars might happily be obſerved of the Scripture, but becauſe they doe not occurre to my preſent meditations, this ſhall ſuffice for the firſt Caution.

Firſt, As every one muſt have regard to ſome circumſtances, ſo if any one have beene more appearing, more forward, more encouraging in his ſpeeches and advices, and be a man look't at, he is to be more cautious. This I ſuppoſe was that which was meant by that ſpeech of *Nehemiah*, *Neh.*6.11. *Should ſuch a man as I flie?* Yet I doubt not but if the flood had broken in upon him violently, ſo that the fury of the Waters could not have beene kept back, he would have runne to avoid drowning; but it would have been in the *Reere* of the people. The Captaines place in a retreate is hindmoſt. Such as have gone before the people in a publicke undertaking, and have beene leading men, muſt ſee the people ſafe before him, before he give his ground.

Secondly, But now for application to the preſent condition of things: What may wee ſay of this preſent time? *Is the doore now open or not?* I anſwer. We may not preſume to judge preciſely of the iſſue of things. But there are two things I have here to ſay.

Firſt, That it is true, wee have many ſad *omens* of the ruine of our nation. As our Lord *Jeſus* after all other warnings, and various Calamities, foretold the deſtruction of *Jeruſalem*, that they might know that deſolation was neere at hand, when they ſhould ſee the *Abomination of Deſolation ſet up*, or as S. *Luke* expreſſes it, *Jeruſalem compaſſed with Armies*: So hath God taken all the courſes, and given all the warnings to us, which have beene uſuall before a Nation comes to deſtruction. All the ſinnes which are noted by *Divines* or *Politicall writers* to be the generall, Internall cauſes of ruine, doe notoriouſly ſhew themſelves among us; *Variety of enormous ſinnes*, of the deepeſt ſtaine and the higheſt provocation; *The multitude of Sinners*; and the *impunitie of ſinning*. And then, what *warnings* have we had, nay what have wee not had? And after all, beſides the dangerous *diſtemper* ſpread over all our body, the diſcord in our owne bowells, an *abominable Army*, *Ido-*

Matth.24.15. Luk.21.21.

*Latrous Ensignes*, the *Romish Banner*, doth also portend the worst of evills. If I should also touch at those *Periods*, which *wise* and *great Authors* doe so much discourse of, and which they will have to be finished in this age; I should reckon up enough, to make us cast about at least in case things should come to extremity. I am mistaken in the story, if the believers had not an eye to *Pella*, even before *Titus* came, and conveyed some things away. I observe this from that passage in *Eccles*: History, of S. *James* his *chayre*.

Secondly, But in the next place, I am not willing to leave these sad thoughts upon any, and doe therefore observe that there are two maine considerations, wherein the condition of *our nation* differs from that of *Jerusalem* at that time. First, one is, that they had an immediate warning of ruine by a direct signe which they might clearely take notice of. But so have not wee. Secondly, the other is, That there was an inevitable and irrevocable sentence upon *Ierusalem*; but for our nation we are to thinke, according to
Jer. 18.7.8. what the Scripture speakes, "That at what instant God speakes "of a Kingdome to pluck up and destroy, if that nation against "whom God hath pronounced, turne from their evill, he will re- "pent of the evill that he thought to doe unto them. These are the things that maintaine in us some hope, besides the *spirit* of *courage* and the feare of the Lord, which hath beene given and continued of late to many, who have ventured themselves upon the great cause now in hand, and are constant to it.

But what then may be the Resolution? I answere, P. *Martyr* when he had escaped from *Lucca* in *Italy*, wrote back againe to his *Auditors* there, and in particular to a friend, about the *Case* of *flying*; wherein he seemes not to me to be determining, (for the circumstances of every mans condition doe so differ that it is very difficult to make a setled rule) but adviseth to *pray* unto God for direction, and after prayer, as they find their hearts enclined, so to *flye* or *stay*. This Counsell I doe approve, to seeke *Counsell* from God; but to take the next inclination of heart, to be the present answer, I beleeve may be unsafe. The direction is too large, too uncertaine. Besides that many cannot, haply, discerne clearely, many may deceive themselves about the inclination of heart, which wee finde ordinarily to be strongly *biassed* by private respects and *interesses*. Wee must looke further then our proper inclinations, yea further then our proper convenience and advantages, to observe how

how things are round about us, and whether there be any thing in the publicke, wherein we are concerned, and that will countermand our proper inclination, and prevaile above our proper convenience. And if I may expresse my conceit, Things stand now in such posture, that God requires our deep engagement, and that wee should banish all thoughts of declining. In this great hazard that liberty, lawes, and religion run, to leave our ground, were to leave *Popery Master* of the *Field*. Wee may not now suffer the thoughts of safety elsewhere, to womanize our spirits: but together with our earnest and humble prayers for our *King*, that he may at length embrace the Counsells of our great Estate; wee are in case of so sad a necessity, to resolve to lay out all our strength towards the great businesse, and rather *burne* our *ships*, as some stories mention of some resolute Souldiers, to keep off all thoughts of returne in the cowardly and faint-hearted; that is, forget all conveniences and opportunities of being elsewhere in a whole skinne.

Secondly, Having thus farre spoken of the liberty of other people, It remaines to be examined whether Ministers the Pastors of Congregations be at the same liberty. I finde the *Antients* and others more difficult concerning them, urging that place of Christ, *Joh.* 10.12,13. "Hee that is an hireling, seeth the Woolfe com-"ming, and leaveth the sheepe and fleeth. The hireling fleeth be-"cause he is an hireling, and careth not for the sheepe. And it is not without reason that they are straight towards them; for Ministers are to have care not so much of their owne *Bodies* as of the *Soules* of others. Their mouth is the *dug* on which they hang and feed; and many build on their example. Who shall looke to the *flocke*, if the *Shepheard* be gone? Who shall governe the *Ship* in a storme, if the *Pilot* be not at the *Sterne*? Who shall prevent the theife, if there be no *watchman*? The people doe at all times need their Pastors, but most of all when the dangers are greatest. There is use of a Pylot in the calme, much more when the weather is stormie. What will the Shepheard of the peoples soules answer to the great Shepheard? These considerations wrought effectually and strongly upon many of the old Pastors of the Church, many of whom sealed up their profession with their blood; and preached their doctrines over againe in Martyrdome. *Peter* was

willingly crucified with his feete upward. *James* and *Paul* dyed by the sword. *Ignatius* derided all torments, *Polycarpus*, *Justin*, *Cyprian*, of old; *Cranmer*, *Latimer*, *Ridley*, *Hooper*, *Farrar*, *Bradford*, *Saunders*, *Taylor*, *Rogers*, of late, and many others, laid
1 Joh. 3.16. downe their lives for the brethren in the Testimony of *Jesus*. And
*Euseb. hist. l. 6. c.* 35. contrarily it remaines as a blot upon the name of *Novatus* in the Ecclesiasticall history, who being a *Presbyter*, in a time of persecution left his flocke, and disclaimed his office.

All this is true, and true it is that such cannot be too abundantly cautelous; yet some there are that have stretched these arguments too farre, as if it were unlawfull in any case, for a Minister who is fastned to any particular congregation to flie. And they have made an observation, how true I know not, neither have I opportunitie to examine or disprove it; That in Queene *Maries* dayes among all those Schollers and Divines that fled, there were none but *fellowes* of *Colledges*, and *Students* in *Divinitie*, such as had undertaken no pastorall charge; but that all the *Bps.* and setled pastors that were good, continued upon their charge, with resolution to welcome the assault when it should come. Which whether it may be good I doubt; or if it may be, yet it will but onely discover that that was the received resolution then, which might haply bee too rigid in some cases: for though a Minister bee specially bound up, if by his flight, the glory of God, the Church, the cause of Religion, the soules of the people, shall receive any prejudice: yet in some cases they may flye, according to the warrantable examples of *Elias* the Prophet, of our *Lord Jesus Christ* who often with-drew himselfe during the yeares of his publique Ministery; and left a word of direction, at least of allowance, for those whom hee sent to preach, *Matth.* 10.23. The *Disciples*, Act. 8. 1. and Saint *Paul*, Act 9. made use of this lawfull liberty.

There are five doores, (if not more) through which even the Minister of a Congregation may passe in his flight, without being stayed by any such question from God, as was once put to
Ge. 16 8. *Hagar* by an *Angel*, *Whence camest thou? and whither wilt thou goe?*

First, when there is a *Dispersion* of the whole flocke, there is no doubt but the shepheard may also escape. There seemes to have beene such a generall dispersion of the whole *Church* at *Jerusalem* upon that great persecution that was raised after *Steven* was stoned, *Act.* 8. 1. This is clearely the case of many Ministers of *Ire-*

*land*

*land*, whoſe congregations have beene wholly ſcattered, if not maſſacred. And ſome places in this Kingdome have felt well neare a like violence.

Secondly, when the perſecution is particular, and the Congregation not aimed at, or not ſo directly concerned. It was the caſe of *Elias*, and clearely of Saint *Paul*, newly upon his converſion which much enraged his old companions, friends, and maſters, ſo that him they ſought, the Church at *Damaſcus* being ſafe, how elſe could *Ananias* & the brethren ſtay there? *Athanaſius* in his ſecond, which is his large *Apologie*, makes it appeare by a full relation, that he lay under a private particular and extreame hatred, and therefore might ſafely and with a good conſcience leave his charge to eſcape the traps and ſnares of the *Arian Biſhops*, his enemies, becauſe he was ſo thoroughly the truths friend.

1 King 19.3. Act. 9.23. *Athan.* Apol. 2.

This particular danger will warrant an eſcape, when there is but a ſtrong preſumption of it, though no actuall attempt. When *Chriſt* knew that there was a *conſultation* among the *Phariſees* how to deſtroy him, he withdrew himſelfe. At another time when he perceived that the envy was encreaſed againſt him, becauſe many came in to his *Baptiſme*, and ſo his name being growne up would and did endanger him, he left *Judæa*, and departed into *Galile*. Nay when he ſaw by their dealing with others, what himſelfe muſt looke for, when he heard that *John* was beheaded, he departed by ſhip into a deſert place. The reverend *Muſculus* wrote after theſe copies. He was the Preacher at *Auſpurg* in *Germany*, where his zeale againſt Popery cauſed him to be ſo maliced, that he was faine to be guarded to his *pulpit* ordinarily. When the booke of the *Interim a mixture* of *Religions* was ſent by the *Emperour Charles* the fifth and received by the City, *Muſculus*, who could not preach in better times without danger, knew well enough there would then be no biding for him, and therefore before further proſecution got away.

*Vide etiam Buxtorf. in Abrev. Hebr. p.* 165, 166. *De R. Simeone.* Matth. 12. 15. Joh 4.3. Matth 14. 12. 13.

I the rather inſtance in this caſe ſo warranted by examples, becauſe it will come home and cloſe to the caſe of many able and laborious miniſters, who from ſeverall parts of the Kingdome, have beene carryed by their juſt and grounded feares from their houſes and Congregations, whom many prophane ſcoffers who know how to deride but not compaſſionate their miſery, brand for *cowards* and *runnawayes*, and having forced them to flie, after raile at them for

for flying. I thought fit to insert this by the way, for the comfort and the clearing of those upon whom their suffrings by the *Cavalierie* in one kind or other, hath put the name of *plundred Ministers*.

Under this head I adde, that a minister may flie from a sudden popular attempt and fury. Thus Christ did when those of the *Synagogue* of *Nazareth* would have throwne him downe headlong from the brow of an hill. In such a danger one may run even out of the pulpit; so *Christ* at another time, when the people in stead of giving attention fell to throw stones at him, he slipt out of the pulpit. And it appeares by the story, that *Paul* and *Barnabas* were in the actuall exercise of their ministry, when they fled from *Iconium* to *Lystra*. It was even out of the Synagogue.

Luk. 4. 30.

Joh. 8. 59.

Act. 14 6.

And lastly let me note this also that such a particular persecution and danger, will authorise and warrant even an uncomely escape, and plead for such actions as otherwise and at other times would be unhandsome and unworthy of the dignitie of so weightie a calling. Saint *Pauls* getting over the *towne wall*, yea his *Basket* will be justified by this. *Musculus* (of whom I spake before) when he slipt from *Auspurg*, left his wife and eight children for a while without any notice whither he was gone. But most notable is that passage of the learned *Divine*, *John Brentius*. He was in great danger because of the *Interim*. The *Empercur* was so exasperated that he commanded hee should be brought to him alive or dead. The *Commissary* comes to *Hale* in *Saxonie*, where *Brentius* preacht, calls the Senate and tooke an oath of them not to discover his designe. But it happened by the good providence of God, that one *Alderman* came in, after the oath was taken, undiscerned; and hearing the plot, had onely time to convey away a short note with these words; *Fuge, fuge Brenti, cito, citius, citissimè. Flee, flee Brentius, in hast, hast, post-hast. Brentius* tooke the warning, disguised himselfe like a *Captaine*, with *Buffe*, and a *patch* upon one eye: and in that habit secured himselfe. And is excused by the grave writer of his story, which I also alleadge in defence of those *Scarlet cloaks*, *Buffe-coates*, *gray-rockets*, *perukes* of *hayre*, and *coloured montero's*, which have of late hid many grave and sober Ministers from the eyes of their adversaries.

Act. 9. 23.

I proceed to the third particular, no Minister is bound up, when it is not for the good of the Church that he should stay, but haply

haply much better for it than he alone. Suppose that all the darts are aimed at one breast, and an offer be made, give up such an head and all the rest shall be quiet; or let that known to be done, all the rest shall be secured. In this case *Divines* have held, that greater service may be done by absence and flight, then by stay. *Cyprian* professeth he went aside, for the benefit of the *Church* at *Carthage*. And *Peter Martyr* satisfies his friends in *Italy* by this, after he had left *Lucca* and his dignity there. He writes back to them: "That he could not have stood with them, but "he had been silenced and ill used, and that no way to their good, "but he should have made them more obnoxious, and looked up- "on with a narrower and more curious eye by their adversaries. "And lest they should object, But why did you not stay till it "came to extremity? He tells them, That he found in was the "opportunity that God directed them unto. That he was useful "where he now was, but with them he could not be so. He could "not have enjoyed liberty to do there what he would, about their "reformation, but in striving to have them true, he should have "wronged them of their peace. But now they might have peace, "and his help too, that is by his letters and secret directions to "them. And finally he promised to returne to them again, if ever "the doors should be opened, and it were likely he might stay a- "mong them without hazarding of them. Thus that reverend and godly man satisfied himself and them. One by his another e- minent person satisfied the world. The person that I mean, was that rare man, *John Camero*, the learned, powerful and famous Preacher of the *Protestant* Church at *Burdeaux* in *France*. There was an ill spirited rotten man, one *Santangelus* a *Lawyer* that dwelt there, who would be taken for a Protestant, but was closely a *Papist*, or worse, an *Atheist*, he cunningly brought it about, that the good man was forced to leave his charge, and then *Santangelus* boasted that he was a Mercinary and fled when he saw the Woolfe come. *Camero* was faine to publish an Apologie to the world, to clear himself of that staine, and to shew how much the whole City was concerned in his removing. And did it so satisfyingly and so to purpose, that all men tooke notice of the bale brands of that dissembling Lawyer, and were convinced that out of conscience he did that good service to his City, by getting away to draw aside after him the hatred conceived and intended against

*Cypr. Epist. 15.*

*Cameron, Stelligent. in Santang.*

4. The fourth dore for a Ministers passage out is, when hee is endangered, and others are sufficiently left to supply the care of the peoples soules. The Church received not detriment by *Pauls* flight, for it seemes *Ananias* was a teacher there, and was safe to instruct them, and haply others besides him, and the Church flourished. We have a pregnant instance to this purpose, concerning *Uriah*; who prophesied in the name of the Lord, against the Citie and against the land, according to all the words of *Jeremiah*; and when *Jehoiakim* the King with his mightie men and the Princes heard his words, the King sought to put him to death, but when *Uriah* heard it, he fearing fled, and went into *Egypt*. He preacht the same things that *Jeremiah* did; but it seemes at that time, the Court could better beare *Jeremy* then him, and *Jeremy* being then for that season safe, and in the exercise of his office, *Uriah* provided for his present safetie, (though afterwards he was taken and made a Martyr.)

Jer. 26. 20. 21.

Vers. 22, 23.

5. Lastly, I will mention but one other head, that it is lawfull for a Minister to flie when he hath the consent of his Church. *Paul* besides other warrants had this, The Disciples let him downe by the wall in a Basket. And when the Jewes of *Thessalonica* came to intrap *Paul* at *Berea*, immediatly the Brethren sent him away, to goe as it were by Sea. Thus *Cyprian* went aside, by the consent, yea the entreatie of the people of *Carthage*, and by the *advise* of *Tertullus* who was a *presbyter* of prime and great authoritie. *Musculus* though hee departed from *Ausburg* in great distraction, yet came and told the *Consull* or *Major* before he went, and had (as I gather) a *dismission*. But *Philip Pareus* makes it most evident concerning his reverend father, *D. David Pareus* of *Heidleberg* in the *Palatinate*, that in the late popish warres against that Country which is now made desolate, when they knew a *siege* would bee laid to *Heidleberg*, the Citizens were so tender of him, that they advised, yea intreated him to be gone.

Act. 9 23.
Act. 17. 13, 14.

*Cypr. Epist. 6.*

This is that I have to say concerning the lawfull freedomes of the ministers of the word, and concerning the whole case, when it may be lawfull for any to flie, and when not. Let me shut up this discourse with a word of Application. I hope wee have not need of this rule, and that God will so farre magnifie his grace towards us of this poore sinfull nation, that we shall have no need of it, and this is in all my prayers; yet because we know not unto what condition

dition we may be reserved, let us get our consciences rightly setled in so necessary, so considerable a point. Wee walke most safely, when we walke after counsell. And if we thus walke, and are obedient unto the Counsells of the Lord, we may have comfort, though we be forced to flie; and may refresh our selves with that sweet place of the psalme, *Thou tellest* (or numbrest) *my wandrings, put thou my teares into thy bottle; are they not in thy booke?* But what comfort can there be, if we runne away from a good cause, as if wee were ashamed to *owne*, or afraid to *assist it*, and unwilling to suffer and be lost with it. *Christ* tels us that his Disciples must (if the cause so require it) even *hate their owne lives.* And that *he that saves his life shall lose it.* And truely that man is not safe, though hee saves his skin, that is not mindfull and regardfull to save his inward peace. Let us stay or flie, as the counsell of God shall direct us; else if wee bee found running from God, wee may bee overtaken with *Jonah* in a tempest, and fall into the *Sea*, and bee swallowed of the *Whale.* Oh how would it sinke a man when his conscience should answer him some sad questions in a strange land, *I have left my house and habitation, have I not left God too?* Yea, *thou hast also left God by an unbeleeving hast.* I am deprived of my land, and my goods, and my state: *Have I not lost my peace too?* Yes, *Thou hast lost thy peace, through thy wary providence to shift for thy selfe, in the neglect of the publique which ought to bee dearer to thee then thy selfe.* Oh let us banish all thoughts of flying, when God calls us to another service. And if we assist him when he pleaseth to honour us in accepting our service, he will either open a dore in the greatest need, or hide us in the evill day, or turne the worst of evils to our good. Psal. 56. 8.

FINIS.